

[REDACTED]
Must Remain in
Transcription Room

Tape #1959

BARN--SATURDAY NOVEMBER 7, 1970

LUNCH

& COFFEE

MR. NYLAND: Of course I don't know if you are counting the days, but I am. And all the time I am trying to visualize how it will be if I ~~every~~once in awhile don't even appear for coffee, or not even for lunch. You have to consider these possibilities. I don't like to use the phrase, but I think it is necessary that I say it, it's a preparation for death.

I would like you to understand that work is not dependent on me, as it was not dependent on Gurdjieff. That is solely dependent on what is you and your desire to grow. And that only the clarity for that kind of a wish should exist here, and that then whatever we do, in whatever direction we go, it always should be based on a realization that we are not Conscious, and that we want to try to extract from any kind of activity in which we are engaged, that possibility for oneself to create a wish and that the wish always must be based on the realization that we are incomplete. Because if in any kind of work you do in relation to the Barn, you forget that, then it is just ordinary life. And the Barn as a whole with all the Chardavoyne Barn Activities and everything we are trying to do, even digging holes in order to get the fuel for the furnace from here and

creating a lot of trouble. Hammering on the walls and making things fall down every¹once in a¹while, and getting into each other's hair, and not wanting this and that and all the time finding for oneself idiosyncrasies which are obnoxious to someone else. All of it has a meaning, and you have to constantly look at it from that standpoint of this kind of an aim, if that is really worthwhile or not. So that the aim also gradually becomes detached from me, and I want to be free, from that in order not only for myself to be able to do certain things that I feel I must do, but mostly that all of you can learn to stand on your feet and that you have to walk; and it is your behavior that will ultimately count.

It is such a sad thing that there are difficulties in the way which ¹every¹once in a¹while ²one considers so completely useless. And it, of course, it can happen that the person gets a little bit, I called it the other day, ^{because} crazy, ~~but~~ they cannot digest what ~~maybe~~ there or digest it in the wrong way. And the misapplication of a certain kind of knowledge for oneself, surely it can be utilized by a person if he knows how. But maybe he doesn't know how and maybe he is already a little cracked up. And maybe there are psychological ^{kinks} ~~things~~ that have to be undone, ^{and} And all the different things that a person brings with him when he becomes interested in work on himself, surely it has to do with the idiosyncrasies of oneself as one is. It cannot be avoided, because this is exactly the condition of ordinary life. ^{And} We should not make and we cannot make any exception about that, because you cannot say, "no, the door is closed" to everybody who is not fulfilling in accordance with a certain rule and then become quite exclusive. Even if we did it, it would be quite useless for the people who then could become one

big grown ~~ing~~ grown toenail.

And it's exactly this confrontation with people you don't like, and the adjustment that you have to make for yourself to hold on to something that is useful to you, ~~that~~ it will give friction and that then there is an opportunity to use it. But you see, freedom must remain ~~g~~ not this kind of discipline that one must come and attend to this and that and the other. It is not a school of that kind at all. It should remain that kind of a freedom that you are free to search in your way and take whatever you can at a certain time, and develop enough knowledge about yourself that you don't over eat or don't under eat, but that you keep on going because you know that there is a certain rhythm ~~rythm~~ that has to be established for yourself, and that is the whole all crux of the matter in each individual possibility of his own development. And for that reason I say, it is necessary that you start gradually on your own feet and not with me constantly in the background, ^{and} correcting you, than only with a few principles when it becomes a little too absurd. But for the rest, it's up to the group as a whole to make their adjustments and to be able to work in the activities as we are doing it now, and gradually, I hope, we are learning.

I listened to tapes, of course I listened. (?) Thursday ~~evening~~ ^{evening} not entirely through with it, maybe we ll talk a little bit about it either tonight, ^{tonight} ~~tonight~~ is a different kind of an arrangement, as ~~you know~~ ^{you know}. We will still have an opportunity to talk, much to my, will I call it enjoyment? Someone says that it will be very, very difficult for me not to talk. Well I would almost say, I'll surprise you. We'll just let you be, and I will pass by in silence and keep track of my own thoughts.

I think it is necessary that you understand this particular

attitude; that it is not that I lose a wish to help or that I am not continue to be part. But I would like people to take the responsibilities when it is given, and if they cannot take it, ~~then~~ then there (2) then they must say, "I cannot do it". Because with this kind of an establishing of an organization of a certain kind, in freedom, without any particular prescribed curriculum, it is needed that a person has a conscience and that conscience can only be developed, as I said many times, when you put the cards on the table, and then at least you will know what you can talk about and you don't talk half way about nonsensical truth for yourself. For that reason it is good that the meetings are there, and also the emphasis has to be more and more on little groups getting together to talk on an even level with each other and not to have an idea that one or the other knows more or could dictate or even, so-called, teach.

we are all on a tremendous road and we work at different places in different ways, dependent on our constitution, ~~or our~~ education, our types, the way we are as personalities coming from a variety of different influences of the world, bringing it together to this, and then to see if any kind of a unity can be a result.

I have said many times that I am not so sure. Still I want to continue. That is the conclusion I reach in looking back on 1970, when this particular year was meant to be devoted to the application of work in daily life. So that next year we will be able to do something else of a different nature and about that I will talk gradually a little bit more, maybe to help to give you perspective. But the fundamental always remains work on

Yourselves; the interest which must be there, otherwise it is just wishy-washy nonsense. It's easy enough to organize. It is wonderful to have a committee to select a president and a lot of other people as executives and a lot of others who then will do whatever they tell them. We can have schools. We can have really a name in the public if we wished. We could have open lectures galore and attract attention from so-called intelligentsia or other people who perhaps even are looking for something and then out of curiosity want to find out a little bit about Gurdjieff. We can very safely leave that to other people who want to write books and who want to continue in the way they are doing, and I don't think it is necessary even to be disturbed by them.

The aim that we have in mind, at least that I feel we ought to have in mind, is the practical application in daily life without organization but with a conscience. And that the conscience can become for all of us a thread to be connected, and in this Conscientious existence, the formation of something that belongs to a Conscience whole, an entity as a group and which I would like to call simply the Kerdjianian Body of a group of people.

You have to understand how that is, of course, made, manufactured and how it is kept together. You have to see that the individuals, those people who wish for themselves, that they are the main stay and they ^{form} ~~from~~ the knots of the net of Kerdjan, which holds us together because of the strength of a relationship. When you can understand it that way, you will be turned constantly to your own wish ~~for~~ for your own development ~~in~~ order then, ~~then~~ because of that, to contribute to the life of the group as a whole.

But we will talk more and more about that. It is very much like a philosophical question: how can Mother Nature and the Earth be helped? What is it that man can do to make mankind understand what is the aim of life on Earth? And to give really a reason why people in general happen to be born here and to consider the Earth as part of our Solar System and the unfortunate conditions which it happens to be and which we call Mother Nature, who cries all the time, because mankind, as yet, does not always understand what is involved. And ^{then when} ~~when~~ they go their own way and, every once in awhile, get into trouble, that then Mother Nature sounds a warning, almost like a cry, and then there are wars, and then there is a ~~cataclysm~~ ^{cataclysm}, and then there is an earthquake, and then there is a big fire somewhere, and then there is a great deal of suffering in order to tell mankind, as a whole, what is needed. And so mankind, as a whole, can be helped by the individual development of people when they, for themselves, will want to make a Kerdjanian and a Soul Body, when in that kind of an attempt the realization will occur to them that it is all part of a totality, which for us is our solar system, as one, and in which the Earth plays a part and the planets have a definite place to fulfill.

But we will talk more about that. I want to say just a few things, you might call it a little organization of something that I feel we ought to do because I will tighten up the strings a little bit with Barn Activities. It is not always the way I want it to go, and also I believe that it can go, and whatever maybe the reasons, and I ^(am) ~~(am)~~ not judging about it, I want to ^{be} ~~make~~ quite sure that people understand that whenever they have

(7)
*¹ correction on next page.

a responsibility for the actual functioning of the activity for which they are responsible. And looking at it that way, I see that there are some which cannot as yet be responsible, or some who are perhaps in infancy, some who need a little help. And it is for the time being that the help has to be supplied by what I call now ~~the office~~. The office is simply made up of a certain kind of knowledge which is stored away and evaluated and in accordance to which then, and whatever is known about requirements, that certain forms of energies and partly in the form of money is distributed in order to maintain the activities where that kind of help is still needed. You will gradually start to understand what I mean when you see how I now wish to operate and how I want to get certain things very definitely on a definite basis, so that it becomes almost routine and that I, myself, do not have to bother too much with it, than only to see that it is being done so that also I cannot be accused when I may have failed and have forgotten certain things that I should have attended to. So I will start with these kinds of selections, a little bit here and a little bit there. And that everything where I don't draw to the office the responsibility, that it is only on a temporary basis, in order to give back again, as soon as possible, to any activity the responsibility as a manager, so that then that organization of theirs can be profitable and become profitable to them. But there are principles involved and sometimes such principles are not understood as yet. I will help you that way, at least in accordance with my wisdom. I want you to understand that it is not that I want to center authority, it doesn't belong, not even in the office. The office is only to see that things

are attended to and that they are attended to in accordance with definite principles. So that gradually those who are responsible for the execution of such principles can be trusted.

And it is necessary I say this, because there is still a little bit too much superficiality, here and there, which from my standpoint cannot be tolerated. We will work towards that, I say, gradually, with patience, and to do what is needed and to be quite open. I want to be sincere; I don't want to hide anything I have against anyone under a ^{bushel} basket. I'll be quite open when I think that a person has made a mistake. I will not hesitate one moment to tell when I think that, leaving the room open for argument or explanation, whatever it may be.

I do not mention anything by name, because it is not of general importance, it only is important when it starts to concern you and then you will find out. I will assure you that it will take a great deal of patience because we are making still many mistakes and not, not excusable even. But the development of morality and the development of a Conscience in an unconscious world, in material and soil ^{de} which is not always prepared, and which is by its own nature quite superficial, will take a long time before a garden can start to bloom and before enough attention is paid to the little plants so that they can grow up regardless of snow and wind and ice. ^{The proper amount of sun at the proper time.} ^{The proper amount of water,} also at the proper time. The proper amount of energy flowing through your hands when you tend ⁽²⁾ to a little flower and straighten it out and help it along. The proper amount of consideration and affection and really in that sense caring for ^{that} what ^I believe ^{is} worthwhile. The ultimate aim is how to make a Soul-to be able to leave this Earth after having paid and then to enter, simply to use that phrase, to enter into the Kingdom of Heaven.

I think we'll play a little music now, if we can, ^{Who} is attending to it?

To Gurdjieff.

COFFEE

Excuse me for being late, but sometimes affairs of ordinary life have to be discussed and attended to. Situation with Steve is not an easy one. You can call it unfortunate, but we'll have to do something about it to see what is possible. When everyone runs up against conditions in ordinary life which are, let's say crystallized, or are the results of certain other conditions which gradually form different people in a certain way, that it is very difficult even to reach them, ^{Even} if they have a mind, the mind many times is also closed and then within their particular framework, and what Gurdjieff sometimes has called ^{are} those who ^{are} doctors or scientists of a "new formation". ^{It} is practically impossible to make them understand that there are different ways of looking at life and also when there are disturbances in life, that it is not always in accordance with an ordinary accepted scientific theory that they have to be cleared up, but that there are different ways by which it could also be done. And before a person is willing to admit such a condition, he has to be very honest with himself and not closed, and it is unfortunate that many people are closed. You can call that, ^{of course,} a form of unconsciousness and in unconsciousness ^{we} know about limitations. Our attempt to try to become ^Conscious is really based on the fact that we are limited and that we don't like to be limited, and ^{of course,} it is necessary first to understand that we are limited, and that admittance in a scientific world is sometimes very difficult to come to. It has to do

with personal honesty and we have seen so many times in proving scientific theories that a person, a good scientist, doesn't even want to get away from his own interpretation even if the facts which stare him in the face are quite contradictory to what his theory would demand.

This kind of openness for oneself, almost I would say, ^{re} to give the benefit of the doubt in many directions for the development of a man, is exactly what is needed to understand work on oneself. ^A And that, ^{re} for us, also, exactly the same kind of a trap exists in becoming too narrow-minded, even in regard to work. ^A And that then, the stereotyped idea of one has to work on oneself, ^{re} and then you have to do this and you have to do that and that, makes it sometimes quite impossible to reach different people who are also serious and honest with themselves, but who just cannot understand certain situations which you would like them to know about. or where you think that that is the only way. One says, of course, for oneself, ^{re} "It is the only way," and that is really the truth. ^B But before you come to the definition of what is meant by 'a way', and then selecting out of different possibilities all different kind of ways, that what becomes the only way, can only be based on the experience and the extending of one's interest in a variety of different directions. And as soon as you run up against any kind of a narrow mindedness you get stuck, and as soon as oneself, ^{when} ~~in~~ oneself is narrow-minded one is stuck within one's own world.

It is so difficult not to become fanatic about work or to be even prejudiced or to have immediately a certain opinion about other people also serious and wanting to find certain

things in their life and following, perhaps, certain directions which either you have already thrown away for yourself as knowing that they are not - that they don't amount to anything, but also when there is something that you don't know about, that maybe such people find in that direction much more than you have been able to find yourself. And it behooves every person to be opened to such an extent that whatever may be said one always wants to see where that comes from and to what extent it has validity. When you once know on what it is based and where the validity ^{may} be even small, you have to acknowledge it, you have to introduce into the ^{other} person, one is talking with, a certain amount of confidence. That you are not only talking fanatically about something that you believe in, but that you have left room for someone else who may have reached a different kind of a conclusion. And of course it becomes easier when one is a little ^{bit} more mature and has seen a great deal more of the world and met many people of different kinds, types, different ways of life, different ambitions, different ways of consideration of mankind as a whole. But always be so careful that whenever you meet prejudice, which maybe quite right from your standpoint, that you don't always tell them that they are narrow-minded. Always leave it open that you can say even, perhaps, and maybe you are right, and then, but I think, and then maybe you can argue a little. Don't argue too much, - not about work.

^{of course,}
The reason for that, is also quite obvious: how will you explain Work? That is, when a person does not know very much and has not had any particular experience and even if they have made attempts to wake ^{up} how can they then understand you

when you talk in a certain way about certain things which are clear to you, but have no validity for them, as yet. And you have to wait and be patient. It is so useful, I think, at the present time that there is much more discussion, ~~that~~ I honestly believe that the solution for working together and to understand each other, even on Saturdays and Sundays, is really in the direction of the foundation itself, of oneself within, ~~and~~ ^{and} the definitions of Inner life. ~~And~~ ^{And} although in general you can say, one becomes interested in "spiritual living", or in that what is the life of the spirit, of that what is more ethereal than what we are used to ~~by~~ looking at things with our sense organs like eyes ~~hearing them~~ ^{hearing them} with or ears or whatever there is of the five, that the sensitivity and ^{that} gradually the explanation for oneself, and the development of such sensitivity, ~~that~~ it can even become extra-sensory, that then that ~~maybe~~ quite closed to them. And then you are up against it, because how can you then talk. And when you then become honest and turn within yourself and have a discussion with your own Inner life and the use of the word "spiritual development" and you try to define it for yourself, what you really mean by it, even if you use the word, you will still have a hard time finding the proper words to explain it. And, of course, ~~that~~ ^{that} is true in any kind of ~~a~~ way you want to take it, whenever there is anything that you want to explain. The only time you can explain it, in any kind of a direction of interest, scientifically or philosophically or any other direction, is first ~~that~~ ^{that} you have to go through it yourself so completely that then you can turn back and start teaching. It does not help you, not only to have a few words or even a few experiences, but it has to be so digested within your life, and made a part of it, so that whichever way you then turn you might say you meet observation processes around the corner and Objectivity is in your bones and almost I

would say, only at such a time will you be able to explain to others what is the experience of an Awakening. You will be up against that if you want to try to define it, and you will sometimes use certain words and at other times different words also dependent on your recent experiences or that what you might have recalled, which made an impression on you. And, for a long time maybe, you will be living in a certain way of explaining and then after some years, it's quite possible that the aspect and the emphasis will have to be changed because you are changing.

This question of Awakening. You see when ^{we} ~~one~~ wakes up out of a physical sleep, we wake up differently. For different people, it is not at all the same. The period of this twilight, the zone, this coming to light gradually, early in the morning, when dawn and the sun and ~~the~~ coming up above the horizon and gradually taking it's time 'til 12 o'clock to reach the zenith for that day of the sun, regarding the affect on us on Earth. It is quite different. And we, living on Earth, are quite different as a result of that kind of an influence. And then living with oneself and having a body and having thoughts and feelings and a rest during the night or sometimes not so restful, sleepless, many thoughts churning around in you, and not coming to any kind of a rest, let alone even equilibrium, and perhaps at times that that what has happened before doesn't happen at all, that you feel ^{ed} resting and that during the night your centers have been separated so that they could, that they relax, and be ready for you the next morning to be put together again in a personality and start to function. But even aside from that, dependent on type, how does one wake up physically, By just opening your eyes and there you are already, By just having an idea that you are in your room, in your bed, you see the ceiling and the

thought may strike you, I have to get up ^{and you get up,} and it doesn't take any time. Or that the alarm clock goes and you turn over, you turn it off first, because you don't like it and the covers are so lovely and you don't want to, you figure out, do I need really? I can spend ^{spend} another, maybe ^{five five min. no maybe four minutes, maybe,} ~~not maybe I, not maybe a~~ maybe a little, who knows? Maybe and then I get up, maybe also get up and I stumble, my eyes are not open entirely and there is sand in them and I rub them and I hate it and sit back on the bed and I say "My, my, my, look at the sun, already that ^{oh} high let's see the clock, my, yes, I better get busy."

The waking up process physically is very different when one is interested in something that you left the day before; you had a question maybe mathematics, you couldn't solve it, maybe you put a book under your pillow or you are going on a picnic, or you will meet someone that day you haven't seen for a long time and you are in love with him, and, of course, the day starts already before the sun is up and you cannot sleep because something is in you that wants to have room and you give it because it is important for you. And at other times you are also different, you ~~are~~ not always the same in the morning, and as far as different types is concerned, of course, ² there are different people. And they wake up differently and sometimes they cannot say anything unless they have had coffee and then even they cannot talk because there is a telephone call and that etc., — etc. You can fill in whatever you now know of your own experience. But make room for someone else waking up differently.

And now we talk about "spiritual unfoldment" and we talk about the process we call Awareness and Awakening of something that ought to be there and isn't there. And for a long period

^{particular}
 this process of explaining the creation of "I" is not clear.
 I want to create something that I really don't know what it
 is than only negatively saying it is nonsubjective and it is
 not this and it is not that. I say it will have to look a
 little bit like God but not knowing God, not really having
 seen Him, not having even felt Him, than only quite vaguely
 as a high feeling or esthetically being involved in something
 or wishing or even mystically having an experience of some
 kind which one remembers. And I now wish an 'I' to become function-
 ing, and how many things are against me; not having any knowledge,
 not wishing to make something that is not right, trying to
 make it function in a certain way which I cannot really describe,
 because I talk about impartiality which I don't know. I want
 to talk about simultaneity, also that I don't know. I am bound
 by my time. How can I take out of the time concept a Moment?
 How can I expect to have any realization in my brain of some-
 thing existing without form? How can I even dare to think
 about infinity, when there is absolutely no substance at all
 connected with infinity and how ^I can then imagine something
 existing ^{even} as an Entity? And that is only the beginning of this
 little process of trying to become Aware and creation, and so
 of course, I must take certain things that are a little bit
 more understandable for my brain. I say this "I", I would like
 to be separate from me. Why? I don't want it to be soiled by
 my subjectivity. I want it to be able to function independently
 of me, because otherwise whatever it would say would not have any
 value. I don't want a part of my brain as it is, or a part of
 my feeling or even deep emotion to be that, because I know they
 remain subjective all throughout. As long as they are contained

within my personality, I cannot expect any of the parts of myself to be nonsubjective. The thoughts and the feelings, all the time, are ^{tinted} ~~twisted~~ like that, and it is impossible for me to do anything with them, even if they would be willing. I think the brain is sometimes very willing to try to fathom the depth of my thoughts. And when I say emotionally I want to yield, I want to give myself, I want to be fused or not exist and go up, I would almost say, sometimes, I am willing to die for an ideal, even that is a word. I say it, I don't die and I wouldn't know how. And now I talk about an "I" and it has to be Objective I say. What is the concept of Objectivity for me? I say, of course, that what is not me could be Objective. So, ~~in order~~ ^{in order} then to satisfy my brain, I say, "It has to be outside". At least, I can understand a little bit about Objectivity when something is outside, perhaps looking at me, the same way as something of my brain can become a little bit more Objective when I am not attached to that what I am looking at, and then perhaps even I I can have ^{an} ~~it's~~ call it, an impartial judgment. I know a little bit about Objectivity when things leave me cold. And I say Yes, no interest, none whatsoever, I don't care, I don't give a damn about such and such ^a person, they don't touch me, they don't belong to my world, I have no interest to inquire and they can go and do as they please and then they die, O.K., so they die. And it happens, of course, many times like that. In my life when I read about ^{Calcutta and} ~~(?)~~ poverty, hunger and so forth and they try to get a dollar out of me for the poor Indians, Of course, I say, sure, yes, but what, it doesn't touch me. It's not part of my life. And so now the preposterous thing occurs to one. I want something from me to become impartial to me, and the only

way I can now imagine it, I say it is "outside", sometimes I say, "as if" outside ~~of~~ then I get into trouble, because ^{the} "as if" is also used for something else.

All right John.

You see, that other "as if" has to do with the unreality of existence. And that, of course, has to do with creation of something that is Objective by something of me which is subjective. And what good can come out of my subjective state when I am interested in the creation of an Objective Entity? So there is another "as if", because I say this "I", when created, should function "as if" it is real - & that it is in reality already Objective. And, of course, it cannot be. And I have to wait until this "as if" condition is being utilized as a reality in existence, and the assumption is that when it starts to function in my imagination, that then this entity being now "as if", becomes real because it receives "real" facts about myself. That is when the "as if" conditions, this second part, changes that what is "as if" in my imagination, into the reality of the existence of an "I". So I can understand that particular problem. It still leaves the problem of Objectivity, what is it? and I say, "as if" outside of me. And of course, it's good for a concept, and for a long time it is good. But the trouble is that when I continue with that concept, I start to ascribe certain things which are outside of me and really not my own, not under my control, and I start to attach values to things which remain "as if" and I cannot bring them to me, because I have no means of saying that that what is an "I" as if looking down on me from the ceiling or looking over my shoulder as if it is observing that what I am doing, When it is separated from me, in

that sense, I have no influence. I cannot even say it is part of my atmosphere because I don't know how to change that entity of "as if" in my atmosphere into a reality, ~~and~~ because I say I have no command. I can say I wished it could function. I can even go so far in my imagination that it starts to function. ^B But how will it communicate to me the facts of my existence? To go through again an "as if" existence, as if then I don't exist for this "I" receiving so-called objective facts, and then again retracing, as it were, the same problem, because I am "as if" regarding ^{that} what is then reality as my "I" existing outside of me. So after some time, having understood a little bit of what is meant by the independence of existence, and using a concept of "as if" outside of me, I must come to the conclusion, which of course was obvious from the beginning, that that what is to be created must remain part of me and at the same time function independently of me.

And after all that is not such a difficult concept. We've talked about the brain many times functioning in different departments, and we know that, and, I would almost say, it's old hat (N) that we talked about formulations, about pondering, about memory, about anticipation of a future, which is a process of phantasy taking place in the brain. We've talked about recalling, bringing facts from memory back to the present, if possible to experience them as if they have happened in the past now happening in the present, all of that I am familiar with. I'm ~~am~~ familiar with certain departments which are connected more or less with a feeling, where a feeling introduces itself without knocking on the doors of my thoughts processes, ^{the thalamus the hypothalamus} where I know that and (X) have functions of that kind.

I know of certain atrophied conditions ⁱⁿ of my brain. I know
 certain glands not functioning anymore, the ^{pituitary & the pineal} (2) and the
 pineal glands, having functioned in infancy and now reduced,
 not anymore functioning, still being there as a part. And then,
 of course, ~~the~~ big problem, which is scientifically sufficiently (2)
 explained, that perhaps over 50% of the totality of my brain
 matter is not at all functioning in anyway, And then for the
 purposes of illustration, that one says, it's quite possible that
 I can start a new department in my brain. And I've explained
 it several times ^{# correction on next pg.} that, for that we take certain activity that can
 take place and I am quite certain could even electronically be
 determined by machinery. Above the (the?) temples, I say, the lobes
 that are there, above the ears, where the temple is a very thin
 kind of a skin, and where there is still this possibility of
 entry, even ~~that~~ ^{it} is where the cranium is not as hard, and where
 there is a chance of receiving impressions of a certain kind.
 And you might say now, that I philosophize a little bit about
 it, but certainly there is something that I call subconscious,
 which sometimes comes to me out of the past, and way out of the
 past, and comes to my mind, for some reason or other, not knowing
 exactly why it then happens to be, and when I become quite quiet
 and then in a relaxed state try to consider such subconscious
 experiences, that many times they come up in the form of certain
 symbolism. So that then this concept of something functioning
 independently and still connecting with a variety of other
 activities, but being left alone for a little while during the
 growing period of this 'I', ^{and} the only contact being that whenever
 so-called Objective facts are recorded in that particular part
 of the brain, that they are communicated to my memory, because I
 do ~~not~~ know that I can recall events when I made attempts in

work and trying to become Objective, ~~that~~ then I can also in my memory recall them, and sometimes extremely well, because they are a little bit more pure. At least they are at that time a little bit more pure than usual and approach the condition of an Awareness and an Awakening. But all these kinds of things, of course, affect a person who says, now, what is Awakening and what is Awareness? And then what is this creation of 'I' and how do you go about it? What happens in your daily life when you sit and think about work and you say, I wish to make an attempt? And then, it has nothing to do with the Awakening process, but it has to do with a certain preparation, you might say, to become awake. The preparation in physical sleep is sometimes indicated by a light sleep before you actually wake up. Sometimes it is a dreaming state ⁱⁿ ~~with~~ which there is a looseness of the different activities of the brain where they then, because of such ⁱⁿ such lightness and looseness, they can combine and form dreams which you then, when you wake up with your eyes open, you can remember sometimes quite vividly.

It is many times like that, One sits, and the thought or the feeling, that is there is that wish: what is this Objectivity all about? What is it that I now must do when someone says "create an I"?

You see it's very strange that this process of Awakening is very different for different people. And I've explained why it has to be different, because all the factors that we did talk about are different for different people. So you cannot explain what a person should experience. You can indicate what is your own. You can say, at such and such a time when I happened to think about work, when I felt that it would be good for me to desire a state of Awakening and when, at that time, I try to be ^{tried}

detached in my ordinary brain from myself and remembering the words Impartiality and remembering the possibility of an observation process which had to do with the functioning as manifestation of my physical body, that then at that moment there is this wish in me to create something that could then function in that sense and for one Moment I say, it is, and it isn't. I say, it comes, it goes, I think, it disappears, I make it, it is there now, I sit, something is aware, in me, within, it goes. I talk, I hear, I become aware of the existence of myself. I am, I say sometimes. Sometimes very softly I want to say, I am, because I don't want to use my brain, I don't want to disturb that process of a creation which is so subtle and delicate for me, because this little 'I', it is scared, when it is in the surrounding of my ordinary brain functioning in all kinds of different ways and tumultuously going around and chaotically dividing the energy among them in different department, and not having a chance to drain enough and too much attention going in one direction or another, and no preparation even for the delicacy of the little born baby, and it is such a stable in which it has to be born. And then I start to realize that this process for me can happen, at times, and then at times wishing it, it doesn't happen. And then I say, of course, I wish for something to be repeated and I cannot describe what it is that I wish, than only in the terminology of my memory, And when I do that I divide my attention, and my wish is partly this and partly something else and then part of the energy goes into subjectivity, and it spoils it because my wish is not as strong for the Objectivity and it is a road and I am not able to stay on one road and I divide it, and as a result I am in twilight; half way, a little bit, but ~~up to here~~

a little bit of light at times, a little^{bit} of a sensation of a separation, a little bit of something that apparently exists and is different, something of a different kind of a taste which then expresses itself in the breath in which I say "but ~~this~~ is life," and sometimes a realization within oneself of a vibration which takes place, and which I say "that must also be a sense of my aliveness telling the rest of my body that something is taking place. And then I say I want to adjust my energy to the quantity needed to overcome the difficulties of my unconscious state. And I start to speak slow and I say at this time, not too much energy in the voice and not too much attention ^{paid} ~~pay~~ to what I am saying but more attention if I can to the way I am sitting as I sit, and the acceptance of myself with the movement of lips ⁱⁿ ~~and~~ forming words, and ~~and~~ ~~(?)~~ an expression on my face and here and there my hands[?], as I say, on my knees, and the other a little bit bent and make a fist of it and then relaxing and all of that takes place in my unconscious brain with a lot of energy saved for the purpose of something else to exist, and my wish to create, I keep on wishing and I want that energy to flow ^{(#1) (other side)} ~~where~~. Can you imagine where it ought to go? Can you, when the attention goes to the mental functions, can you find the road to this kind of a virgin field? Can you have, when you are there, a recognition of a key that fits into that place? Is there already a little bit of a house, a shelter for my Objective faculty. Can I really make it? I say I know, now, I know, something exist, I know it. As soon as I say it, it goes because again I pay attention to it, I am so happy that something happens and immediately I spoil it because I start to talk about it, or even the thought that I say how marvelous; already it goes. And I say it again, how marvelous and this

time it stays because I am forewarned that if I make too much fuss about ~~any~~^{my} attempts, that then I lose the experience. I cannot define such things. I can say yes, I know, at times, I do know. At times I have had realizations of that. At times it was without maybe even an attempt, but even with an attempt and a constancy of that wish and wishing to find something unknown and then finding an unknown ^{--an--} kind of a treasure, I cannot describe because it is Heaven for me and Heaven cannot be described by me as yet, because I cannot live ^{there} long enough. I don't know what it is to live there because I wouldn't feel at home, but I could live right near the border and go over into that country, it's just the ^{there} allowance ~~and~~ maybe that I can go through the gate a little bit if St. Peter is not looking, and I can ^asneak in somehow or other.

Whichever way one wants to try to wake ~~up~~, whichever attempt you want to make, at times that you say, now, and maybe it is not right, at other times you say, not now, and maybe it is right. At times when all of a sudden it seems to come, as if the totality of yourself disappears and still something is there alive and you say this is it. And gradually out of different experiences and different trials, different attempts, efforts, time and time again such efforts one must make in different conditions, then gradually I will be able to describe a little bit of what takes place, and only to myself can I describe what is taking place. I cannot tell people. I cannot say here is the key. I can only tell them, try, you make your key, it is your Awakening we are talking about, your Awareness, it is based on your efforts, your relaxation possibilities, your attempts, your desire, which must be strong, your conditions in which you ^{then} happen to live, to think about work, under what

conditions which were conducive that then you make that attempt and don't lose yourself in talking too much about this and that and don't get frustrated when it doesn't happen, when you wish it. Who knows what is in store for you for not wishing. Maybe you ~~will~~ have to wait for many years, keep on wishing and it is declared for you that you should not wish. That something can take place because of the Lord. That maybe that one is at certain times under a law you don't know, and you keep on trying to find like in an adventure in finding out what is the value of the land you are entering and what you can find and describe or what you see or what you wish or what you hope for and it may be entirely different from what you now find. Who knows about oneself in Objectivity. What is it that you are when it is already difficult enough in ordinary life to describe your functions and also to know what are your characteristics and all kinds of traits of your character. Can you define them? Do you know why you happen to think about blue sky and at certain times when you hear a voice or when you hear a sound outside, it creates in you all kind of associations and there you go off like a horse galloping away with associations because your mind was made that way, and it is impossible for you to stop it. You don't know even enough about your ordinary life. You don't really know your personality at all. You have no idea why the things happen to you, even if you want to dream, you cannot control them, even if you want to do certain things all of a sudden the thought occurs that you shouldn't do it, and maybe you don't do it and maybe as a result you feel tired, and you keep on saying, "I'm tired," and psychologically you are and physically you are not. And you don't know. And something happens all of a sudden and you are

not tired. and the moment before you could have sworn that you were so tired you would have to go to bed.

So how little do we know about ourselves and then I say, "preposterous" ~~I have a~~ ^{pony little brain} ~~(?)~~ little brain, with the thought of Objectivity as a man wishes to be and not being now, to be then grown up and controlled and Conscious and Conscientious, and to be an individual and to try to understand the laws of the Universe and God and wishing to fuse. Why should He even look ^{at} Me—when He sees me, will He recognize my life or is my life presented to him in all kind of ^{cluttered-up} ~~(?)~~ forms dear to me, rolled up in a wall to wall carpet and not being able to get rid of it, even if I wish, with all my little wishes and the ideas I have about myself and the things that I am proud of, ^{and} ~~vain~~, and I cannot let it go. You think that God will bother? Why should He? You are not the only one. You are just one of many. And if it isn't you, someone else. Do you know how many God will need in order to bring Mother Earth to a certain place of becoming a planet? And do you know that you might be the chosen one, or maybe not at all, not even considered.

When one wishes to work, there has to be that kind of hesitation. It is not the privilege for everyone to find out what is Objectivity. Try to make that clear, for yourself. I don't want to say you are on the wrong road because I don't think you ever will be when you are ^{to} Conscientious and wish. I think it is necessary in this life time to uncover certain truths with which you will die. I think it is perhaps prescribed, perhaps foreordained, but since we don't know that law we may as well assume that we don't know anything at all about it and for that reason, being foolish, I go ahead and I do just the same because I say, I work 'as if' I am free.

whole

You see, this is the ~~all~~ crux of the matter. I want freedom. I work now as if I am free, that means that I want something in me to be free already which then works, which then gathers data about me, which then can tell me intellectually what I am, how this and that has to fit together, and that kind of knowledge is useful. And I say, I wish that to exist, as if that is already so free that it functions as a harmonious man. And then I say, "how foolish," because where is it, and then I satisfy my mind by saying it is at the end of the rainbow. There is that kind of pot of gold. And I walk because that is what I wish to get to and never mind my aim; it maybe "as if" for me but there is no question about being separate from me and at the same time belonging to me and also engaging me to wish to walk towards it and to overcome all kinds of difficulties which may be on the road.

Don't get stuck too much in trying to define what is Awareness because no one can tell you. Even if someone tries to explain it, what takes place in general or even in his own case, it is of no use to you. Try to understand that these kinds of things are not by means ^{of} communicated by means of words or theory. It goes in your brain and stays there, it is not experience. Experience is communicated by behavior. It is by the totality of yourself being, in whatever you are, in an Awakened state or making attempts to be Aware or making attempts in creation of an 'I', something is in you in that state and that belongs to your Being. The more than can be the totality of the wish of that what is your brain, that what is the manifestation of your physical body, the better it will be because the level of your Being will be higher in direct proportion to

the unity of the centers of yourself even in an unconscious state. And on the level of Being one communicates, and not by means of words, and not by an explanation, and not by giving a person a task, and not by telling them to read.

One's behavior in a group. One's wish to have a relationship in answering a question to ^{word} someone, reaching that person in his being. And maybe you cannot do it. And maybe the other doesn't want to be touched there. And who knows, that's why I say, where does the question come from ^e from a wish, honest, real honest so that if you give an answer that then he would Work? That he will have to take it because you have answered his question? How often does that happen, that really that can take place that a person in being answered is ^{under} made an obligation and not just to do a little task, but that he start to vibrate within the region of this Being and he says that is right, now, and then will you do it? Do you ask a question in order to be answered so that then you will want to Work because you've got to work then, if it is a real question and if the answer is in that direction of reaching you in where you live.

When I work on myself, I want to have a relationship between my 'I' and my life. I want to go through all the little forms which prevent, and I say, finiteness, who cares. ^{answer a question, I want to} when I want to reach life of a person, not his brain and not even his feelings. I want to make sure that they can understand what makes me say that and that in such and such a way. To wish to give it, but really give it, so that it need not be ^{returned} retarded. To give to a child so that it can run away without thank you.

That is what what ^{one} has to find, that kind of unspoiledness in a person who asks a question, and when that is not found very

often it has to be dependent on his own way of trying to make a living, to see what he can do with whatever you tell him and ultimately it is that anyhow when he is touched, he still has to make a living. He still has to behave that inspiration converted into the wish to work, and he still has to come back to the original prescription of such simplicity of: where is your 'I'?, can you make it?, can you² is there a wish for that creation?, Because if that entity created even 'as if', will God recognize it and send Christ to you so that then that 'I' can function in a Christlike manner, as work, an understanding of oneself. The need of that kind of Awakening present to you, because then there is another question that is asked of you. Is it really that you wish Christ to help-and you know I use it now as a symbol, a description of work. A description of how to become free because, that is really Christianity _____ to become free from oneself and the bondage of Earth, to use work as a mediator to understand God in His kindness and benevolence.

So when one talks about work something of that kind ought to be there if you can produce it and simply give then and let it be and don't argue further. Let it be as a statement and leave it to the other to see what they can do with it. And then if they understand that it is necessary that what is given as a form has to be filled with their own life, to the extent that they wish to work, to that extent their own life will come as a form of purity and that creates the openness in what is given, so that then they in turn can receive from Above what is the reality of Life.

All the life that one gives to one's own 'I' is still subjectively tinted. Also that you must understand, there is nothing objective in us. Life as it is Objective and eternal is not belonging to us. It's only given to us for a development of this 'I'

for understanding of perfection in Consciousness and Conscience so that that as a quantity then existing in the world will help to maintain the Laws of the Universe, and that a man in his life has that task and that his aim should be to see how he has to function in regard to all the other forms of life existing and considering ^hhis own life, simply for the reason that he does not know why he was created himself, but finding himself with his life within him, he knows that that is only a temporary affair, and he has to leave it to the total Intelligence of all ages, of all space, of all time, to the total understanding of His Endlessness in Omniscience so that then a man becomes a part of that what is the reality of existence and gradually loosening, you might now say, gradually Waking up, like a person when he wakes up physically and gradually comes back to ordinary life and opens his eyes and his organs start to function and then being, let's call it, a controlled unconscious person, takes the covers and lets them gradually be taken off by his hand from his body and then he gets up with his body, he sits and he is controlled in his movements and he realizes that his body is alive and can move and that something then is taking place in him as if being present even in the movement of his arm to take the covers off and there he is, ready to go out of bed. He lifts up his legs and his knees so that his toes and his feet are free and he turns around on his bed, and he puts his feet outside of the bed and then he sits and straightens out and he takes his arms and puts them around his knees and then he bends his back and he puts his head on his knees and for one moment he ists and says 'Thank thee My Lord, I am Awake'.

In that way you start the day and then the Lord will bless you.

Good Night.

End Tape

Trans: Nicole
ROUGH: Lenore
1st proof: K. Hughes.